The Knowledge of things unknown:

Shewing the effects of the PLANETS, and other ASTRONOMICAL Conſtellations.

With the ſtrange events that befall Men, Women and Children born under them.

Compiled by GODFRIDUS *ſuper palladium de Agricultara, Angliarum.*

Together with the Husband-man's Practice, or Prognoſtication for ever: as teacheth *Albert*, *Alkind*, and *Ptolomey*.

To which is now added, The Shepheards perpetuall Prognoſtication for the Weather.

This is unknown to many men, Though it be known to ſome few.

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BIBLIOTHECA · BODLEIANA

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THE

THE BOOK of KNOWLEDGE.

Both neceſſary and uſefull for the benefit of all People.

Sunday.

IF the Nativity of our Lord come on Sunday, Winter ſhal be good, the Spring windy, ſweet, and hot, Vintage flouriſhing: Oxen and Sheep multiplyed, Hony and Milk plentifull: Peace and accord in the Land; yea, all the Sundayes in the yéer profitable. They that be born ſhall be ſtrong, great, and ſhining: and he that fleeth ſhall be found.

Monday.

IF it fall on the Monday, Winter ſhall be indifferent, Summer dry, or clear contrary;

ry; ſo that if it be rainy and tempeſtuous, Wintage ſhall be doubtful: in each Sunday of the ſaid yeare, to enterpriſe any thing it ſhall be proſperous and ſtrong. Who that ſlyeth ſhall ſoone be found: theft done ſhall be proved, and he that falleth into his bed ſhall ſoon recover.

Tueſday.

IF it come on the Tueſday, Winter ſhall be good, the Spring windy, Summer fruitfull, Wintage labourſome, women dye, and Ships periſh on the Sea. In each Tueſday of the ſame yeare: to begin a worke it will proſper: he that is borne ſhall be ſtrong and covetous, dreames pertaine to age. He that ſlyeth ſhall ſoon be found: theft done ſhall be proved.

Wedneſday.

IF it come on the Wedneſday, Winter ſhall be ſharpe and hard, the Spring windy and evill, Summer good, Wintage plentifull, good wit eaſily found, young men dye, hony ſparing, men deſire to travell, and Shipmen ſaile with great hazard that yeare. In each Wedneſday to begin a worke is good.

Thurſday

IF it come on the Thurſday Winter ſhall be good, the Spring windy, Summer fruitfull

full, Wintage plentifull, Kings and Princes in hazard. And in each Thursday to begin a new worke prosperous: He that is borne shall be of faire speech, and worshipfull; he that flyeth shall soone be found: theft done by women shall soon be proved. He that falleth in his bed shall soon recover.

Friday

IF it come on the Friday, Winter shall be marvellous, the Spring windy and good, Summer dry, Wintage plentious: There shall be trouble of the aire, Sheepe and Bees perish, Oates deare. In each Friday to begin a worke it shall prosper, hee that is borne shall be profitable and lecherous. He that flyeth shall soone be found, theft done by a child shall be proved.

Saturday

IF it come one the Saturday Winter shall be dark, snow great, fruit plentious, the Spring windy, Summer evill, Wintyge sparing in many places: Oats shall be dear, Pen war sick and Bees dye. In no Saturday to begin a work shall be good, except the course of the Moone alter it: Theft done shall be found, he that flyeth shall turne againe to his owne:

own: Those that are sick, shall long wail, and uneath they shall escape death.

2. Of the Birth of Children in the Dayes of the Week.

ON the Sunday who that is born, shall be great and shining. Who that is born on the Monday shall prosper, if he begin a work on that day. Who that is born on the Tuesday, shal be covetous, and perish with Iron, and hardly come to the last age; and to begin all things is good. He that is born on the Wednesday, shal lightly learn words. He that is born on the Thursday, shal be stable and worshipfull, and to begin all things is good. He that is born on the Friday, shal be of long Life, and Lecherous, and to begin all things is good. He that is born on the Saturday, shal seldom be profitable, but if the course of the Moon bring it thereto.

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3. The

3. The nature and disposition of the Moon in the birth of Children.

The first day, *Adam* created.

IN the first day of the Moon Adam was made: to do all things is profitable, and that thou seest in thy sleep shal be wel, and turn into joy; if thou seemest to be overcome, nevertheless thou shalt overcome. A Childe that is born, shal son encrease, and be of long Life, and rich. He that falleth sick, shal long wail, and suffer a long sickness. It is good to let a little blood.

The second day, *Eve* made.

IN the second day of the Moon Eve was made: To do an errand is good; to enterprize any thing profitable: as to buy and sell, and fly into a ship, to make away, and to sowe seeds: theft done shall son be found. Whatsoever thou shalt see in sleep, sudden effect it shal have, whether it be good or evil: to let blood is good. A Chide that is born, son shal

ware and he shal be a leacher; and if a woman, proue a strumpet.

The third day *Cain* borne.

IN the third day of the Moone, Cain was borne: abstain from doing of any thing, except thou wouldst not haue it prosper: draw up roots in the yard and in the field: theft done shall soone be found. Whatsoeuer thou seest in sleepe it is nought: the man childe shall grow for the time, but dye young. A sicke man that falleth in his bed shall trauell, and not escape: to let blood is good.

The fourth day *Abel* Borne.

IN the fourth day of the Moone, Abel was borne. Whatsoeuer thou doest is good, in each trauell: the dream thou seest hath effect: hope in God, and counsell good. A childe that is borne, shall be a good creature and much praised. A man that falleth sicke either soone shall be healed, or soone shall dye. It is good to let blood.

The fifth day no Sacrament.

IN the fifth day of the Moone, doe nothing of errand, nor worke: to receiue the Sacrament is dangerous; he that sweth shall be taken, or killed: the dreame that thou shalt see shall bee well. Beware that thou reiect no counsell. A childe that is born shall dye young:

He

He that falleth in his bed, ſone ſhall dye: to let blood is good.

The ſixt day ſend children to Schoole.

IN the firſt day of the Mone, to ſend Children to Schoole is good, and to uſe hunting; The dreames that thou ſhalt ſée, ſhall not come to paſſe: but beware thou ſay nought to any man, nor diſcover thy counſell. A childe borne ſhall be of long life, and ſickly. A ſicke man unneath ſhall eſcape: to let blood is good.

The ſeventh day *Abel* was ſlaine.

IN the ſeventh day of the Mone, Abel was ſlaine. He that falleth ſicke ſhall dye: he that is borne ſhall be of long life: it is good to let blood and to take drinke. A dreame that thou ſéeſt, long after ſhall bee. Who that flyeth, ſhall ſone bee found, and theft alſo. To buy ſwine, to tame beaſts: to clip hairs and to take all manner of nouriſhing is good. A ſicke man if he be medicined, ſhall be healed.

The eight day good to doe any thing.

AND in the eight day of the Mone: whatſoever thou wilt doe is good: All things that thou wilt treat of to goe in counſell, to buy Manciples and beaſts, to change folds of Sheepe, to lay foundations, to ſow

ſeeds

ſéeds, to go in a way. A childe that is born ſhal be ſick and dye young; but if he live, he ſhal be a Purchaſer. A dream ſhal be certain, and ſoon ſhal be. If thou ſéeſt ſorry things, turn them to the Eaſt. Though an old man war ſick, he ſhal live: Theft ſhal be found: to let blood it behoveth in the midſt of the day.

The ninth day, *Lamech* born.

AND in the ninth day of the Moon Lamech was born: to do all things is profitable, what thing thou wilt enterprize ſhal come to good effect. A Dream that thou ſéeſt ſhal come in the day following, or in the ſecond day: and thou ſhalt ſée a ſign in the Eaſt, and that ſhal appear in ſléep onely, within eleven dayes ſhal come to paſſe: A childe born, in all things ſhal be a Purchaſer and good, and long of Life. A ſick man ſhal wail much, and ariſe. Who ſhal be chaſed, ſhal not be found: and who that is oppreſſed, ſhal be comforted. Preſume thou not to be let blood.

The tenth day, *Noah* born.

AND in the tenth day of the Moon was born the Patriark Noah. Whatſoever thou wilt do, ſhal pertain to light: Dreams be in vain, and within four dayes ſhal come with-

without peril. A childe that is born shal see many Countries, and dye old. Whatsoever is lost shal be hid: who that is bound shal be unbound: who that flyeth, after shal be found: who that falleth in travel, without peril shal be delivered: who that falleth sick in his bed, he shal long abide. To let blood is good.

The eleventh day, *Sem* born.

AND in the eleventh day of the Moon Sem was born: it is good to begin works, to Journey, to make a Wedding. A dream within four dayes shal be fulfilled without peril. A childe that is born shal be of long Life, and Religious, and he shal have a sign lovely in the forehead, or in the mouth, or in the eye, and in the latter age he shal be made better. A wench shal have a sign that she shal be learned with wisdom. To travel is good, and to change folds of Sheep from place to place. He that is sick, if he be long sick, shal be healed: each day to be let blood is good.

The twelft day, *Canaan* born.

AND in the twelft day of the Moon was born Canaan, the son of Cham: nothing thou shalt begin, for it is a grievous day. A dream shal be certain, and joy to thee after: that thou seest, within nine dayes shal be ful-

filled. To wed, and to do errands is profitable: that is lost shal be found. A childe that is born shal be of long Life, angry and honest: a sick man shal be grieved, and arise: who that is taken shal be let go: theft done shal be found. To let blood at even, it is good.

The thirteenth day, *Noah* planted Vines.

AND in the thirtenth day of the Moon, Noah planted Vines, so that to plant Vines is good: After that thou wakest, thy dream shal be, and within four days come to gladnesse: but take heed to Psalms and Orisons. A child born shal come to adversity, he shal be angry, and not long of Life. Who that is bound shal be losed; that is lost shal be found. Who that wareth sick, long time shal travel, and seldom shal recover, but dye. To wed a wife is good, and each day let blood.

The fourteenth day, *Noah* blessed all things.

THe fourtenth day of the Moon, is a good day, and a glad. Noah blessed all things, whatsoever thou wilt do, shal come to thee to good purpose. A dream within six days shal be. To make wedding is good, and to go in the way. Ask of thy friend, or thine enemy, and it shal be done to thee. A child that is born shal be

be a traitor: the ſick man ſhal be changed and riſe, and healed by Medicine; to let blood is good.

The fifteenth day, confuſion of Languages.

AND in the fiftéenth day of the Moon, tongues were divided: do no work, begin no work, for it is a grievous day. A ſick man ſhal long travel, but he ſhal eſcape. A dream that thou ſéeſt nothing ſhal annoy, but come to good event. A child born, ſhal dye young: that is loſt ſhal be found; to let blood is good.

The ſixteenth day, *Pythagoras* born.

AND in the ſirteenth day of the Moon, Pythagoras was born, and the Author of Philoſophy: to buy and ſell is good, and to tame Oxen and other beaſts. A dream is not good, after long time it ſhal come, and it ſhal be harmful; to take a wife and make wedding is good: Folds of Sheep from place to place to change is good. A child that is born ſhal be of long Life, but he ſhal be poor, forſworn and accuſed. A ſick man if he change his place, he ſhal live: to let blood is good.

The 17 day, ill to be an Embaſſadour.

IN the ſeventéenth day of the Moon it is evil to do an errand: a dream that thou ſéeſt

after long time shal be, or within thirty days. A childe that is born shal be silly; he that is sick shal be much grieved, and arise: that is lost shal be found: to send children to schol, to be wedded, to make Medicine, and to take it, is good, but not to let blood.

The 18. day, good to enterprize any thing.

AND in the eighteenth day of the Moon it is good for all things to be done, namely to begin houses, and to set children to schol: dreams are good, and shal be done within twenty days. Who that sickneſſe hath, shal soon rise, or long be sick, and then recover: theft done shal be found. A man-childe now born shal be valiant and eloquent, proud, unpeaceable, and not long of life. A maid-childe then born, shal be chaſte, laborious, serviceable, and better in her later age: they shal both be marked above the knées. Not so hardy be thou to let blood this day.

The 19. day, a day indifferent.

IN the nineteenth day of the Moon, it is indifferent to begin any thing, dreams shal come within twenty dayes: who that hath sickneſſe, shal soon rise, if he take medicine: theft then done shal not be found. A man-child then born, shal be true, benign, sleight, wise,

ever

ever war better and better in great worſhip, and have a mark in the brow. A maid-child then born, ſhal be right ſick; yet wedded to one man: that day is good to bleed.

The 20. day, *Iſaac* bleſſed his ſon.

AND in the xx. day of the Mon, Iſaac bleſſed his ſon: whatſoever thou wilt do is good. A dream that thou ſeeſt, ſhal appear, but tell it to no man. To make wedding is good; to buy a ſervant; to build houſes; to change folds of Sheep from place to place; to tame beaſts, and to ſowe ſeeds is good. A child that is born ſhal be a fighter, and he ſhal have many arriving; that is loſt ſhal be found; to change Bees is good. A ſick man ſhal long wail, or ſon ariſe: to let blood at even is good.

The 21. day, *Saul* was born.

IN the xxi. day of the Mon Saul was born, firſt King of the Jews. A dream is true, and come to paſſe within four days. A childe that is born ſhal find much evil, he ſhal be a thief, and witty, or a traitor, and travellous. Eſau took the laſt bleſſing of his Father; it is good to heal Swine and other beaſts; it behoveth to abſtain from gaming: to go in the way is good. a ſick man ſhal ariſe; theft ſhal be found; let no blood neither day nor night.

The 22. day, *Joseph* was born.

IN the xxii. day of the Moon Joseph was born: it is a day of holineſſe: if thou doeſt any errand, thou ſhalt find it grievous: dreams ſhal be certain, and ſhal come to joy. A child born, in all days ſhal be a Purchaſer, merry, fair and religious. A ſick man both late is confirmed and healed. Bées to change from place to place, is good: and to let blood all day is good.

The 23. day, *Benjamin* was born.

IN the xxiii. day of the Moon, Bejamin was born, Son of the right ſide, the Eaſt of the Patriark Jacob. Whatever thou wilt do is good. A dream that thou ſéeſt, ſhal turn to joy, and nothing ſhal trouble thée, and other while it was wont to fall within eight days. To take a wife is good, to make wedding, to lay foundations, to open new earth, and to tame beaſts is good. A childe born ſhal be an outcaſt, and many adventures he ſhall have, and in ſins he ſhal dye. A ſick man ſhal ariſe: it is good to let blood.

The 24. day, *Golias* was born.

IN the xxiiii. day of the Moon, Golias was born: a dream that thou ſéeſt, ſignifieth thy health, and nothing ſhal annoy: a child born ſhal

shal be sudden in his actions, and do wonderful things. A sick man shal languish and be healed: to let blood before their hour is good.

The 25. day, the Plagues of *Egypt*.

IN the xxv. day of the Moon, our Lord sent signs into Egypt by Moses, and in each day he passed the red Sea: He that taketh the Sacrament shal dye a perilous death: fear is threatned. The Dream signifieth hard things, and within ten days it was wont to come early, then bow thy head into the East, A child born shal be an evil man, many perils he shal suffer. A sick man shal sustain injury, and unneath escape; it is good to let blood.

The 26. day, *Moses* dryed the red Sea.

IN the xxvi. day of the Moon, Moses dryed the red Sea. In that day Jonathan the son of Saul was born, and Saul dyed with his sons. Thou shalt begin nothing: the dream shal be certain, and turned into joy. Pilgrims must beware of Spices, and Enemies. A child born shal be full lovely, but neither rich nor poor. A sick man shal travel, and arise, if he have the Dropsie, he shal dye: to let blood a little is needful.

The 27. day, Manna ſent.

IN the xxvii. day of the Moon, our Lord rained Manna to the children of Iſrael; whatever thou wilt do is good, uſe diligence; a dream that thou ſeeſt ſhal come either too good or evil. A child born ſhal be of long Life, and moſt loved, and if a man, neither rich nor poor. A ſick man ſhal riſe to life, he ſhal be holden in much languor, but he ſhal be healed; folds of Sheep from place to place to change, is good. To let blood at even is good.

The 28. day, good to pitch Tents.

IN the xxviii. day of the Moon, War may begin, and Tabernacles fixed in the deſert; whatever thou wilt do, is good; a dream that thou ſeeſt ſhal turn into joy. A child born ſhal be much loved, he ſhal be holden in ſickneſſe, a ſick man that ſaſteth in infirmity, ſoon ſhal be ſaved; to let blood in the evening is good.

The 29. day, the Jews go into *Canaan*.

IN the xxix. day of the Moon, the Jews went into the Land of Canaan, Herod the King cut off the childrens heads. Begin nothing; the dream ſhal be certain and good, gladneſſe and joy it ſignifieth; an errand begun is good to fulfil, to take a wife is good, but yet make

no

no dowers, nor wife Teſtaments. A childe born ſhal be of long Life, wiſe holy and meek. To fiſh and hunt is good; a ſick man ſhal not be grievouſly ſick, but eſcape. It is good to be let blood.

The 30. day, *Samuel* was born.

AND in the thirtieth day of the Mon, Samuel the Prophet was born, whatſoever thou wilt do, is good. A dream that appeareth to thée certain, and within two days thou ſhalt ſée, and thou ſhalt finde a red ſign in the Eaſt within nine days. A childe born ſhal be of long life, and profitable, and well meaſured in each thing. A ſick man ſhal nigh come to death: in no manner let blod. Theſe and many other pertain to men, as the courſe of the Mon followeth.

4. Of *Saturn*, and his diſpoſition.

SAturn is the firſt Planet, and the wickedeſt, and he beginneth the Zodiack but once in thirty yéers, reigneth in each Sign two yeers and a half, which is in ſix Signs, fiftéen yéers. And in all the twelve Signs thirty yéers: And right as there are twelve Signes in the Zodiack

Zodiack, so are there twelve moneths in the yéer, each sign to his moneth. Wherefore beware before, and look where Saturn reigneth in three winter signes, that is to say, Capricorn, Aquary, and Pisces, and in all those seven yeers and halfe, shall be scarcenesse and dearth of Corn, fruit, Beasts, and all other things: for in the three yeers signs he hath might, and most power to fulfill his malice, if he be not letted by neighbour-hood of any good Planet.

5. What the Thunder signifieth every Moneth of the Yeer.

THunder in January signifieth, the same yeer great winds, plentiful of Corn and Battel peradventure. Thunder in February, signifieth that same yéer many rich men shal dye in great sickneſſe. Thunder in March, signifieth that same yeer great windes, plenty of Corn, and debates mongst people. Thunder in April signifieth that same yeer to be fruitful and merry, with the death of wicked men. Thunder in May, signifieth that yeer need, scarcenesse and dearth of Corn, and great hunger.

Thunder

Thunder in June, ſignifieth that ſame yéer that woods ſhal be overthrown with winds, and great raging ſhall be of Lyons and Wolves, and ſo like of other harmful Beaſts. Thunder in July, ſignifieth that ſame yéer ſhal be good Corn, and loſſe of Beaſts, that is to ſay, their ſtrength ſhal periſh. Thunder in Auguſt, ſignifieth the ſame yéer ſorrow, wailing of many, for many ſhal be ſick. Thunder in September, ſignifieth that ſame yéer great winde, plenty of Corn, and much falling out betwéen man and man. Thunder in October, ſignifieth the ſame yeer great wind, and ſcantneſſe of Corn, Fruits and Trees. Thunder in November, ſignifieth that ſame yeer to be fruitfull and merry, and cheapneſſe of Corn. Thunder in December, ſignifieth that ſame yeer cheapneſſe of Corn, and of Wheat, with peace and accord among the people.

6. Of the good dayes for bleeding, and ill dayes for any work.

IN every moneth be two evil dayes, one in waxing of the Moon, and another in the waning. The Kalender ſheweth them and their hours openly enough; in the which dayes, if any folk take ſickneſſe, or begin

any

any new thing, it is great grace if ever it take well, or come to good end. And there are fifty Canicular, or Dog-dayes, that is to say, from the fifteenth Kalender of August, to the Nonas of September, in which dayes it is forbidden by Astronomy to all manner of folk to let blood, or take Physick; yea, it is good to abstain from Women: For why, all that time reigneth a Starre, that is called Canicula Canis in Latin, a Hound in English: now of the foresaid Star Canicula, the foresaid fifty dayes are called Canicular dayes, and biting as a Bitch: for the kind of the star Canicula is boyling, and brenning as fire, and biting as a Bitch-whelp: that time the heat of the Sun, and of the Star, is so fervent and violent, that mens bodies at midnight sweat as at mid-day and swelleth lightly, bloweth and brenneth: and if they then be hurt, they be more sick then at any other time, very néer dead. In these dayes all venemous Serpents créep, fly, and gender, and so they overset hugely the ayre, in séeding of their kind, so that many men are dead thereby. In these dayes a fire is good night and day, and wholsom: séeth your meats, and take héed of séeding violently.

And from the eighteenth Kalender of Octo-

ber,

ber, to the seventeenth Kalend of November, lok thou take no cold: for then the powers of man, of earth, and of all things else settle. And they may not open again till the seventeenth Kalend of April: wherefore it is lesse harm for thée to take cold at Christmasse, then at this time.

7. To know how a man shall keep himself in Health.

IF thou wilt kéep thée long in Health, fly anger, wrath, and envy, and give thée to mirth in measure: travell sadly, so that thou sweat not too much in the Summer, and namely, the Canicular dayes: fly all manner of strong Drinks and hot Spices, brenning Meats, especially their ercesse. Fast not too long at morn. Sup not too late at night; eat not too hastily, nor overmuch at once, and that that thou eatest chew it well: every time that thou eatest, rest a little after; sléep not after Dinner, except in May, June, July and August. And yet the lesse that thou sléepest then, the better it is. To sléep well in the waning of the Night, and to be early up in the Morning, is the better: and every day beware of Mists, that none enter into thée fastning: for

for thereof cometh great pestilences and heat. And in great cold and pestilences, eat much Garlick every day, with nine Saffron chieves and it will do thee much good. Eat enough in Winter and the Spring, but little in Summer: look thy meat be well seasoned: in Harvest beware of fruits, for they are not good, except they be given thee for medicine: of all manner of meats sodden is the best, eat not too many hot Spices, nor eat but at once: For better it were to eat seven times on the day, than once thy fill: flesh is more nourishing than fish: eat not too much sowr meats, nor salt; for they will make thy bones sore: look thy drink be not too new, nor too old: sweet powdred meats be most wholsom. Of all things take measure, and no more: for in measure rests vertue.

8. The perilous dayes of every moneth.

IN the change of every Moon be two dayes, in the which what thing soever is begun, late, or never, it shall come to good end, and the days be full perilous for many things.

In January when the Moon is three or four dayes old.

In

In February, 5, or 7.
In March, 6, or 7.
In April, 5, or 8.
In May, 8, or 9.
In June, 5, or 15.
In July, 3. or 13.
In Auguſt, 8, or 13.
In September, 8, or 13.
In October, 5, or 12.
In November, 5, or 9.
In December, 3, or 13.

Aſtronomers ſay, that ſix days in the yeer are perilous of death: and therefore they forbid men to be let blood on them, or take any drink. That is to ſay.

The third day of the Moneth of January.
The firſt day of the Moneth of July.
The ſecond day of the Moneth of October.
The laſt day of the Moneth of April.
The firſt day of Auguſt.
The laſt day going out of December.

Theſe ſix days with great diligence ought ſo to be kept, but namely the later three, for all the veins are then full. For then whether man or beaſt be knit in them within ſeven days, or certainly within fourteen days he ſhal dy. And if they take any drinks within 15. days, they ſhall dye; and if they eat any Goſe in theſe three

thrée days, within forty days they shal dye. And if any childe be born in these thrée later dayes, they shal dye a wicked death.

Astronomers and Astrologers say, that in the beginning of March the seventh night, or the fourtéenth day, let thée blood of the right arm: and in the beginning of April, the eleventh day on the left arm: and in the end of May, third or fift day, on whether arm thou wilt. And thus of all that yéer, thou shalt orderly be kept from the Fever, the falling Gout, the fister Gout, and losse of thy Sight.

9. *Ptolomies* rule for the Zodiack.

EAch mans body is ruled by a certain Sign of the Zodiack.

Wherefore as saith Ptolomeus, If thou be sick in any limb, do not medicine unto that limbe, for it shal rather hinder then further. And namely, fly blood-letting at that time. Thus shalt thou know how the Signs reign in our limbs.

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10. Of the twelve Signs.

ARies, or the Ram governeth the Head.

The Bull reigneth in the Neck, and in the Throat.

Gemini, or the twins rule the Shoulders, Arms and hands. And these three are the signs of the Spring.

Cancer, or the Crab, commandeth the Stomack, Limbs, Arteries, Milt, Liver and Gall.

The Lyon reigneth in the Back, Sides, Bones, Sinews and Gristles.

Virgo, or the Maid, guideth the Womb, Midriffe and Guts. And also she reigneth other while in the Stomack, Liver, Gall and Milt, and other nutriffe Limbs beneath the Midriffe. And these three are the Signs of Summer.

Libra, or the Ballance, holdeth in the Navel, the Reins, and the lower parts of the Womb.

The Scorpion keepeth the Bladder, the Buttocks, and other Privities of Man or Woman.

The Sagittary dwelleth in the Thighs and Buttocks: and these three are signs of Harvest.

The Capricorn reigneth in the Knees.

The Aquary governeth the Legs and Ancles.

The Fish detecteth the Feet: and these three be the Signs of Winter.

The disposition of the Planets.

SAturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

Saturnus is the cause of death, dearth and peace.

Jupiter is the cause of long peace, rest and vertuous living.

Mars is the cause of drinesse, debate and war.

Sol is the cause of life, health and warring.

Venus is the cause of lusty love and lechery.

Mercury is the cause of much speech, Merchandize and sleights.

Luna is the cause of moistnesse, great waters, and violent floods.

Saturn's hour is good and strong to do all things that asketh strength only, and to naught else, save to battle; for it is wondrous evil. That man or woman that hath that Star Saturn to his Planet, he is melancholy, black, and goeth swiftly, he hath a void heart, wicked and bitter as wormwood, he will lightly be wroth,

wroth, he is quarrelsome, witty, covetous and irefull: he eateth hastily, and is false, and inclining to lye, with shining eyes as a Cat; he hath in the forehead a mark or wound of fire: he is poor, and his clothes are rent unto a time. And thus he hath open signs, and all his covetous is by other mens possessions, and not by his own.

Jupiter's hour is good in all things, namely peace, love, accord. Who that hath this Star to his Planet, he is sanguine, ruddy, and goeth a large pace, neither too swift, nor too soft: his stature is seemly and shining, he hath a fair visage, lovely semblance, red lips, fair hairs, broad face, good brows; his cloaths are good and strong, he is sweet, peaceable and soft.

Mars houre is evill, and better by night than by day. For it is Masculine on the night, and Feminine on the day: It is good to doe any thing, but with great strength: by night is good to enter battell, and also by day, but not so much good as by night. Who that hath this Starre to his Planet, his making is of good defence, and oftentimes his face is red with blood: his face is small and subtill, and laughing, and he hath eyes as a Cat: and all the dayes of his life, he will accuse many men

of evil: he hath a wound of a Sword in his face, he is most cholerick. And thus he hath open signs.

Sol's hour is the worst of all other hours, no man in this hour may do his will, save Kings and Lords, and that with great strength. Who so in this hour entreth Battle, he shall be dead there. Who that hath this star to his Planet, he hath sharp eyes, great speech, and wicked thoughts in his heart; he is wicked and avaritious, neither white nor black, but betwixt both: he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his deeds.

Venus hour is good in all things, and it is better on night, then on day, ever till mid-day; at mid-day it is not good, for the Sun covereth it. On Sunday the ninth hour is Venus hour; sue not then to any Lord nor Potentate; for if thou do, thou shalt find him wroth. Who that hath this star to his Planet, namely, if he be born by night in Venus hour, he is white, and hath a round face, little forehead, round beard, he hath a middle nose, and hairy eyes: he is laughing and litigious; and he hath a mark in his face: his making is fair and plain, and oft times his nether lip is greater than the upper. And who that is born under Venus, when she

is

is not in full power, he hath a ſharp noſe, and ſomewhat croked. fair hairs, ſoft eyes of running water: he is a ſinger, he longeth much after games, and loveth them well, and his tales be ſwéet.

Mercurie's hour from the beginning to the middle, is good in all things, and from the middle to the end it is hard, and it is not much better on night then on day, and each time of the night and day, he ſtandeth before the Sun, or behinde, therefore he hath his power much more by night then by day: from morn to the fift hour of the day he hath his power, and from thence to the ninth he hath no power. Who that hath this ſtar to his Planet, he hath a ſharp ſtature, and a ſharp long face, long eyes, long noſe, great hairs on his eyes, and thick narrow forehead, long beard, thin hair, long arms, long fingers, long féet, long head: he is méek and lovely, he will do each thing to certain ſpace; he is more white than black, and oft times right white, and he hath great ſhoulders: And whoſo is born under Mercurius when he not in his full power; that is to ſay, from the firſt hour of the day to the ninth, he is black and dry, he hath crowded téeth, and ſharp; he hath a wound in his body with fire, he is ſcourged with wands, or ſmitten with a ſword,

and men speak evill of him, for lying and manslaughter.

The Moons houre is right good and right evil; from the fourth day to the seventeenth it is good, namely, to all those that are borne in it, and from the seventeenth day to the twentyeth day it is somewhat good, but not so good; and from the twentieth day, to the seven and twentieth day, it is evill, namely, to all those that are borne in it. Who so hath this Starre to his Planet, and is born thereunder, when it is in his full power, he hath a plaine face, and pale, sometime quarrelling, and doth his wils to men: he hath a seemly semblance, and he is rich, and he hath meane stature neither too long, nor too short: he hath straight lips and hollow eyes. Who that is born under this Starre, when it is not in full power, he hath a streight face and dry, and is malcious he hath little teeth, and abulgine; that is to say, a white streak in the ear.

12. The condition of Man discovered by Creatures.

1 NAturally a man is hardy as the Lion,
2 Strong and worthy as the Oxe.
3 Large and liberall as the Cock.
4 Avaritious as the Dog.
5 Hardy and swift as the Hart.

6 Debonaire

6 Debonaire and true, as the Turtle-Dove.
7 Malicious as the Leopard.
8 Gentle and tame as the Dove.
9 Crafty and guilfull as the Fox.
10 Simple and milde as the Lamb.
11 Shrewd as the Ape.
12 Light as the Horſe.
13 Soft and pittifull as the Bear.
14 Dear and pretious as the Elephant.
15 Good and wholſome as the Unicorn.
16 Vile and ſlothfull as the Aſſe.
17 Fair and proud as the Peacock.
18 Gluttonous as the Wolf.
19 Envious as a Bitch.
20 Rebel and inobedient as the Nightingale.
21 Humble as the Pigeon.
22 Fell and ſwift as the Oſtrich.
23 Profitable as the Piſmire.
24 Diſſolute and vagabond as the Goat.
25 Spitefull as the Pheaſant.
26 Soft and meek as a Chicken.
27 Moveable and varying as the Fiſh.
28 Lecherous as a Boar.
29 Strong and puiſſant as a Camell.
30 Traiterous as the Mule.
31 Adviſed as the Mouſe.
32 Reaſonable as an Angel.

And therefore he is called the little world,

or else he is called all creatures, for he doth take part of all.

13 The description of the four Elements and of the four Complexions; with the four Seasons of the Yeer, and the twelve Signs for each Moneth.

IN each man and woman reigneth the Planets, and every Sign of the Zodiack, and every prime Quality, and every Element, and every Complexion: but not in every one like; for

for in some men reigneth one more, and in some reigneth another: and therefore men be of divers manners, as shall be made apparent.

14. Of the four prime Qualities.

FOur prime Qualities there be; that is to say, Coldnesse, Heat, Drinesse & Moisture, which be contraries: And therefore they may not come nigh together without a mean; for the hotnesse on the one side bindeth them together, and coldnesse on the other side. Also hotnesse and coldnesse are two contraries, and therefore they may not come nigh together without a mean: for the moistnesse on the one side bindeth them together, and drinesse on the other. Moistnesse is cause of every thick substance, & of every swéet taste: And there again, drinesse is cause of every thin substance, and of every sower stinking taste: and also hotnesse is cause of every red colour, and large quantity. There again, coldnesse is cause of every white colour, and little quantity. These four prime Qualities in their combination make the four Elements. Ayre, moist and hot, the Fire hot and dry, the Earth dry and cold, the Water cold and moyst. The Ayre and Earth are two contraries, and therefore they may not come nigh together; but as fire binds them on the one

one ſide, and the water on the other ſide. Alſo Fire and Water are two contraries, and therefore they may not come nigh together; but the Ayre betwæn them binds on the one ſide, the Earth on the other ſide. The Fire is ſharp, ſubtill and moveable: The Ayr is ſubtil, movable, corpulent, and dull: The Earth is corpulent and thick: The Water is moveable, corpulent and dull: The Earth is corpulent, dull and unmovable. In the heart of the Earth is the Center of the World; that is to ſay, the middeſt point: and in every Center is Hell. And then again, about the Fire are the Stars, and above them is Heaven Chryſtalline; that is to ſay, Waters of all bliſſe, departed in nine orders of Angels, then is Heaven in the higheſt roms, and largeſt. And there again is Hell in the loweſt, narroweſt and ſtreightеſt place.

Right as there be four Elements, ſo there be four Complexions, according in all manner of qualities to theſe four Elements.

The firſt is Sanguine; that is to ſay, blood gendred in the Livers, Limbs, and like to the Ayre.

The ſecond is Choller, gendred in the Gall, and like thereto and it is according to the fire.

The third is Melancholly, gendred in the Milt, and like to the dregs of blood, and it accordeth to the earth.

The

The fourth is Flegm, gendred in the Lungs, like to Gall; and it accordeth to the Water.

A Sanguine man much may, and much coveteth, for he is most hot.

A Cholerick man much coveteth, and little may, for he is hot and dry.

A Melancholious man little may, and little coveteth, for he is dry and cold.

A Flegmatick man little coveteth, and little may, for he is cold and moyst.

A Sanguine man is large, loving, glad of chér laughing, and ruddy of colour, stedfast, fleshly, right hardy, mannerly, gentle, and well nourished.

A Cholerick man is guilefull, false and wrathfull, traiterous, and right hardy, small, dry, and black of colour.

A Melancholious man is envious, sorry, covetous, hard, false, guilefull, dreadfull, sloathfull, and cléer of colour.

A Flegmatick man is slumbry, sléepy, slow, sleightfull, rheumatick, dull and hard of wit, fat visage, and white of colour.

15. The yeer divided with the knowledge of the state of man's Body by Urine.

IN the yéer be four quarters, ruled by these four Complexions; that is to say, the Spring,

Spring, Summer, Harvest and Winter: the Spring hath three moneths; that is to say March, April and May; and it is sanguine Complexion. Summer hath also three months that is to say, June, July and August, and this Quarter is cholerick Complexion. Harvest hath also three moneths; that is to say, September, October, and November, and this quarter is melancholious complexion. Winter hath also three moneths, that is to say December, January, and February, and this quarter is flegmatick complexion.

Each day also these foure complexions reigneth, that is to say, from three after midnight unto 9. reigneth Sanguine, and from 9. after mid-night, to three after mid-day, reigneth cholerick; and from three after mid-day to nine after mid-day reigneth melancholly, and from nine after mid-day to three after mid-night reigneth flegme.

Also in the four Quarters of the World, reigneth these four Complexions; that is to say, Sanguine in the East, Cholerick in the South Melancholy in the West, and Flegme in the North.

Also the foure Complexions reigne in the foure Ages of Man: that is to say Coler in childhood, Sanguine in manhood, Flegme in age,

ge, and Melancholy in old age. Childhood is from the birth to fourteene yeares full done, manhood is from thence to Thirty yeares age, and from thence to fifty yeares. And old from thence to foureſcore yeares, and ſo forth, to death.

All his foure complexions reigneth in the foure parts of mans body.

Choler reigneth in all the ſoulet Limbs from the breaſt upward.

Sanguine reigneth in all ſmall Limbes, from the Midriffe to the weſand.

And Flegme reigneth in all nouriſhing limbes, from the reynes to the midriffe.

And Melancholy reigneth in all the limbes, from the reines downward.

Wherefore every mans urine is caſt in foure, that is to ſay, Torkill, ſuperfice, middeſt and the gronnd, every part of the urine to his part of mans body. And therefore to foure things in every urine we muſt take heed, that is to ſay, ſubſtance, quantity, colour, and the content. Three ſubſtances there are: that is to ſay, thick thin, and middle.

Thick

Thick ſubſtance be-
tokeneth very much moiſt-
neſſe.

Thin ſubſtance be-
tokeneth much drineſſe.

A middle ſubſtance be-
tokeneth Temperance.

Alſo three quantities
be in Urine; that is to
ſay, Much, Little, Mean.

Much quantity beto-
keneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Alſo take hæd to the taſte, whether it be
ſwæt or not.

Swæt taſte betokeneth health.

And other taſte betokeneth ſickneſſe.

Alſo in Urines be twenty colours of the
which the firſt ten betoken cold, and the other
ten betoken heat.

The ten Colours that betoken Cold are
theſe.

The firſt is black, as dark coal, and cometh
of livid going before.

The ſecond is like to lead, and thoſe two
betoken mortification.

The third is white as cléer water.

The

The fourth is lactike, like to whey.

The fift is carapose, like to grey russet, or to Camels hair.

The first is yellow, like to Sallow leaves falling off trées: and those four colours betoken indigestion.

The seventh is subpale, that is to say, not full pale.

The eighth is pale like to some sodden flesh.

The ninth is subsitrine, that is to say, not full sitrine.

The tenth is sitrine, like to a pomsiter, or to right yellow flowers.

And these foure colours betoken digestion.

Now we have seen the colours which betoken cold: so we will see the other ten which betoken heat.

The first is subrufe, that is to say, not full rufe.

The second rufe, like to fine gold.

And those two colours betoken perfect digestion: so the urine be middle of substance, middle of quantity, swéet of taste, and without contents.

The third is subrufe, that is to say, full red,

The fourth is red, like Saffron dirt.

The fift is subrugund, that is to say, not full rubigund.

The

The first is rubicund, like a strong flame of Fire. And these four colours betokeneth passing of digestion.

The seventh Ynopose, like to white wine.

The eighth is Kinanos, like to rotten blood. And these two betokeneth adustion.

The ninth is grēn, as the Cole-stock.

The tenth is black, as a clēr black horn. and this black commeth of grēn going before. And these two betoken adustion and death.

In Urine be eightēn contents, that is to say, Circle, ampul grains, clouds, scum, atter, fatnesse, humour, blood, gravell, hairs, scalos, bran, crinodose, sperm, dust, eskes, sedimen or yposstas.

The Circle sheweth all the qualities of the head.

Ampul, that is to say, Creme, sheweth all the brain disturbed.

Grains, betoken of rheum and glut.

Clouds, sheweth vice in the small limbs.

Scum, that is to say, foam, sheweth ventosse, and often the Janndies.

Atter, that is to say, quitture, sheweth vice of the reins of the bladder, or the liver.

Fatnesse, as oyle drops, sheweth wasting and dissolution of the body, namely, of the loins.

Humour, like glet, or like drests of blood.

or rotten gall, it sheweth vice of the mid-rifte, or above, or beneath.

Blood, sheweth vice of the Liver, or of the reins, or of the bladder.

Gravell, sheweth the stone.

Hairs, sheweth the dissolution of the fatnesse of all the body, especially the reins.

Scalos and bran, sheweth the third spice of Feverick incurable.

Sperm, that is to say, mankind, sheweth to much lechery.

Dust, sheweth the Gout, or a woman conceived.

Elkes, the privy harneis to be grieved.

Sedimen, that is to say, clods in the ground of the urine, or breaking upward.

The circle called Apostas, that is to say, the ground, and it hath most signification of all, and namely, of the lower parts.

Of every man's body be four principall limbs, that is to say, Soulet limbs, small limbes, nourishing limbes, and gendring limbs,

Soulet limbs, be the brains, and all that are thereabout down to the weland.

Small limbs, be the heart, and the lungs, and all that be about them, betwixt the weland and the mid-rifte.

Nourishing limbs, be the liver, milt, gall and guts, and all that be about th. m, betwe the weland and the mid-rifle, and the reins.

Gendring limbs, be the reins, bladder, p?t harneis, and the limbs about from the reins downward.

16. An A. B. C. whereby thou mayest know of what Planet every man is born, his fortune, and time of his death.

A. E. 1. I. S. 1. B. K. 2. M. R. 2. G. L. 3. D. Y. 4. C. D. 6. U. 2. T. 7. F. 8. P. 1. X. 9.

Divide this by 9. unto a hundred: and if 1. or 8. be over, then the Sun is his Planet; if 2, or 9. be over, then Venus is his Planet; if 3. be over, then he is of Mercury; if 4. be over, then he is of the Moon; if 5. be over, then he is of Saturn; if 6. be over, then he is of Jupiter; if 7. be over, then he is of Mars.

Adam 31. Andren 1. Aldon 25. Nufos 12. Benaster is in 9. Becus 9. David 9.

Also, here followeth another A. B. C. to know by, of what Sign in the Zodiack every man is, that is to say, under which Sign he is born, and to which Sign he is most like. Also

hereby

hereby thou mayst know his fortune, and the moment in the which he shall dye. Also hereby thou mayest know the fortune and infortune of many things, Towns, Cities and Castles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 24. G. 2. H. 20. I. 10. K. 13. L. 42. M. 12. N. 22. O. 11. P. 21. Q. 24. R. 27. S. 22. T. 91. U. 13 W. 20. Y. 20. Z. 7.

If thou wilt know by this A. B. C. any man, as is said before, take his name, and his mothers name. And also, if thou wilt know of any Town by this A. B. C. as it is said before, then take that Town's name, and the name of the City of Jerusalem, for that is the Mother of all Towns, and then account the letters of the names by the number of this A. B. C. and when thou hast all done divide this by 28. and if 1. or 2. be over, then that thou seekest longeth to the Wether. and if three, 4, or 5. be over, then that that thou seekest longeth to the Bull, and if 6, or 7, be over, then longeth it to the Twins, and if 8, or 9. be over, then longeth it to the Crab, and if 10, 11, or 12. then longeth it to the Lyon, and if 13, or 14. then longeth it to the Virgin, and if 15, or 16. be over, then long

eth it to the Ballance, and if 17, 18, or 19. th
longeth it to the Scorpion, and if 20, or 21
then longeth it to the Sagittary, and if 22,
23. then longeth it to the Capricorn, and if 2
or 25. then longeth it to the Aquary, and if 26
27, or 28. then longeth it to the Fish.

Another Alphabet.

DIvide any thing in seven by the prop
name of those letters: I will tell whi
of the seven it is, by the over number divid
by nine.

A	3	I	3	R	8
B	4	K	5	S	13
C	2	L	6	T	2
D	2	M	25	V	23
E	2	N	25	X	98
F	4	O	12	Y	56
G	2	P	13	Z	56
H	5	Q	15		

18. To know the Weather that shall b
all the yeer, after the change of every
Moon, by the Prime Dayes.

SUnday Prime, dry Weather.
Monday Prime, moyst Weather.
Tuesda

Tuesday Prime, cold and windy.
Wednesday Prime, mervailous.
Thursday Prime, fair and cléer.
Friday Prime, fair and foul.
Saturday Prime, rain.

9. A rule to know upon what Letter, what Hour, what Minute, as followeth.

Prime upon	Hours,	Minutes.
A	29	9
B	4	5
C	13	1
D	20	18
E	28	12
F	21	4
G	13	40

Hermoze thus reigneth these seven Planets. First reigneth Saturn, then Jupiter, then Mars, then Sol, then Venus, then Mercury, and then Luna: Saturn is Lord on Saturday, Jupiter is Lord on Thursday, Mars is Lord on Tuesday, Sol on Sunday, Venus on Friday, and Mercury on Wednesday, and Luna on Monday: Saturn, Jupiter, Mars, Sol and

Mercury is masculine; that is to say, Mankind Venus and Luna are feminine; that is to say Womenkind: Saturn, Mars and Luna are evil Planets, Jupiter, Sol and Venus be good Planets, Mercury is changeable.

On Saturday the first hour after midnight reigneth Saturn, the second hour Jupiter, the third hour Mars, the fourth hour Sol, the fifth hour Venus, the sixt hour Mercury, the seventh hour Luna.

And then again, Saturn the eighth hour and Jupiter the ninth hour, Mars the tenth hour, Sol the eleventh hour, Venus the twelfth hour, Mercury the thirtéenth hour, and Luna the fourtéenth hour. Then again, the third day time, Saturn the fiftéenth hour, Jupiter the sixtéenth hour, Mars the seventéenth hour, Sol the eightéenth hour, Venus the ninetéenth hour, Mercury the twentieth hour, and Luna the one and twentieth hour. And then again the fourth time, Saturn the 22 hour, Jupiter the 23 hour, Mars the 24 hour: and then beginneth Sol, the hour after midnight on the Sunday, Venus the second hour, Mercury the third hour, Luna the fourth hour, Saturn the fift hour, and so forth, hour by hour, and Planet by Planet, in order as they stand: each Planet to his own day reigneth evermore certainly, the first hour

the eighth hour, the fifteenth hour, and the 22 hour, and so forth, every one after another: and next after that reigneth the Planet that is next in order, as thus; Saturn, Jupiter, Mars, Sol, Venus, Mercurius and Luna.

20. Of the most best and profitable days that be in the yeer to let blood.

IN the beginning of March, that is to say, the first and the tenth day, thou shalt draw out blood of the right arm.

In the beginning of April, of the left arm, and that in the 11 day for the sight. In the end of May, of which arm thou wilt, and that against the Fever: and if thou so doest, neither thou shalt lose thy sight, nor thou shalt have no Fevers how long thou livest.

Quot retinente vita & non sit mortis Imago
Si semper fuerint vivens morietur & infra.

	Gwdhap.	Mlhap.	Mlhap.	
Best. Best.	1	13		Sorrow. Wearth.
	2	14	24	
	3	16	26	
	4	17	23	
	6	18	27	
	11	8	10	
		20		

Est vesper Esplaton Deam pulle
Philosophie.

Vita. Vita.	5	19		Heavines. Joy
	7	21	28	
	9	22	29	
	12	25	30	
	15			
	Mlha.	Hop.	Hop.	

Collige per numeros aliquid cupus esse
Phandre junge simulatum feriaque Diem.

A	3	K	15	R	4
B	6	L	21	S	29
C	12	M	19	T	28
D	20	N	22	U	4
E	26	O	20	X	6
F	25	P	14	Y	6
G	3	Q	16	Z	3

Sunday

Sunday	13
Monday	18
Tuesday	15
Wednesday	25
Thursday	11
Friday	15
Saturday	26

Thus endeth the Sphear of Platon.

WHosoever in the seventh day of March is let blood in the right arm, and in the eleventh day of April in the left arm, he shall not lose the sight of his eyes.

In the four or five last dayes of May, if both arms be let blood, he shall have no Fevers.

Whosoever in the first day of each Moneth falleth into any infirmity, the third day ensuing is to be feared, which if he passe, he shall escape till thirty dayes.

Whoso falleth in the second day, though he be long sick, he shall be delivered.

He that falleth in the third day, at next Change shall be delivered.

He that falleth sick in the fourth day, he shall be grieved to the 28. day, which if he passe he shall escape.

He

He that falleth ſick the fift day, though he ſuffer grievouſly, he ſhall eſcape.

He that falleth the firt day, though he ſeem to be healed, nevertheleſſe in the fift day of the other moneth he ſhall be dead.

He that falleth the ſeventh day without grief, he ſhall be delivered.

He that falleth the eighth day, if he be not whole at the twelft day, he ſhall be dead.

He that falleth on the ninth day, though it be with great grief, he ſhall eſcape.

He that falleth the tenth day, without doubt he ſhall be dead.

He that falleth the eleventh day, he ſhall be delivered the next day.

He that falleth the twelft day, except he be delivered within two dayes, within fiftéen he ſhall be dead.

He that falleth the thirtéenth day, till the eightéenth day he ſhall be ſick, which if he paſſe, he ſhall eſcape.

He that falleth ſick the fourtéenth day, ſhall abide ſick till the fiftéenth day, and ſo he ſhall eſcape.

He that falleth ſick the fiftéenth day, except he recover within eightéen dayes, he ſhall be dead.

He that wareth ſick the ſixtéenth day, though he

he be grieved 24 dayes, the 28 day he ſhall eſcape.

He that wareth ſick the ſeventéenth day, he ſhall dye the tenth day.

He that wareth ſick the eightéenth day, ſoon ſhall be healed.

He that wareth ſick the ninetéenth day, alſo ſhall eſcape.

He that wareth ſick in the twentieth day, in the fift day he ſhall eſcape: but neverthe-leſſe in the moneth following he ſhall be dead.

He that wareth ſick the 21 day, except he run into perill of death within ten days of that other moneth, he ſhall be delivered.

He that wareth ſick the 22 day, except he run into perill of death within ten days of that other moneth, he ſhall be delivered.

He that wareth ſick the 23 day, though it be with grievouſneſſe of pain, in the other moneth he ſhall be delivered.

He that wareth ſick the 24 day, in the 27 day he ſhall be delivered; but neverthelеſſe, in the moneth following he ſhall be dead.

He that wareth ſick the 25 day, though he ſuffer a little, neverthelеſſe he ſhall eſcape.

He that wareth ſick the 26 day, though he ſuffer to the out paſſing, neverthelеſſe in that other moneth, he ſhall be delivered.

He

He that falleth ſick in the 27. day, it menaceth death.

He that falleth ſick in the 28. day, it menaceth death.

He that falleth ſick in the 29. day, by little and little in that other moneth he ſhall be delivered.

He that falleth ſick in the 30. day, it is a doubt whether he ſhall paſſe any of theſe.

Alſo he that wareth ſick in the 31. day, whether he ſhall eſcape it is unknown.

51. Here followeth the nature of the twelve Signs.

ARies is hot and dry, of the nature of the fire, and goverꝛeth the head and face of Man, and it is good for bleeding, when the Moon is in it, ſave in the part that it goverꝛeth and ruleth.

Taurus is evil for bleeding.

Taurus is dry and cold, of the nature of Earth, and goverꝛeth the neck, and the knot under the throat, and is evil for bleeding.

Gemini is evil for bleeding.

Gemini is hot and moyſt, of the nature of the ayre, and goverꝛeth the ſhoulders, the arms, the hands, and is evil for bleeding.

Cancer is indifferent for bleeding.

Cancer

Cancer is cold and moiſt, of the nature of water, and governeth the breaſt, the ſtomack, and the milt, and is indifferent, neither too good, nor too bad for letting of blood.

Leo is evil for bléeding.

Leo is hot and dry, of the nature of fire, and governeth the back and the ſides, and is evil for blood letting.

Virgo is indifferent for bléeding.

Virgo is cold and dry, of the nature of the earth, and governeth the womb, and the inward parts, and is neither good nor evil for bléeding, but betwéen both.

Libra is right good for bléeding.

Libra is hot and moiſt, of the nature of the ayre, and governeth the navell, the reins, and the lower parts of the womb, and is very good for bléeding.

Scorpio is indifferent for bléeding.

Scorpio is cold and moiſt, of the nature of the water, and governeth the members of man, and is neither good nor bad for bléeding, but indifferent, betwéen both.

Sagittarius is good for bléeding.

Sagittarius is hot and dry, of the nature of fire, and governeth the thighs, and is good for bléeding.

Capricornus is evil for bléeding.

Capricornus is cold and dry, of the nature of the earth, and governeth the knées, and is evil for bléeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the nature of ayre, and governeth the legs, and is neither good nor evil for bleeding.

Piſces is indifferent for bleeding.

Piſces is cold and moyſt, of the nature of water, and governeth the feet, and is neither good nor evill for bleeding, but indifferent.

No man ought to make inciſion, nor touch with iron the members governed of any ſign, the day that the Moon is in it, for fear of the great effuſion of blood that might happen.

Nor in likewiſe when the Sun is in it, for the great danger and perill that might follow thereof.

22. The Anatomy of mans Body, with the number of the bones, which is in all two hundred and forty eight.

IN the top of the head is a bone that covereth the brain, the which Ptolomeus called the capitall bone. In the ſcull be two bones, which be called Parietals that holdeth the brain cloſe and ſtedfaſt. And more lower in the brain is a bone called the crown of the head:

head: and on the one side, and on the other, be two holes, within the which is the Palats, or roof bone. In the part behinde the head be four like bones, to the which the chain of the neck holdeth. In the nose be two bones. The bones of the chapts above be eleven, and of the nether jaw be two above the opposite of the brain, there is one behinde named Collaterall. The bones of the téeth be thirty eight before, four above, and four underneath, sharp edged for to cut the morsels, and there is four sharp, two above, and two underneath, and are called Conines, for they be like Conies téeth: After that are sirtéen that be as they were hammers, or grinding téeth, for they chew and grinde the meat the which is eaten, and there are four above on every side, and four underneath: And then the four téeth of sapience on every side of the chapts, one above, and one underneath. In the chin from the head downward are thirty bones called knots or joynts: In the breast before seven bones, and on every side twelve ribs: By the neck, betwéen the head and the shoulders, are two bones named the shéers, and the two shoulder blades: From the shoulders to the elbowes in each arm is a bone called Asutor: From the elbow

to

to the hand bone, in every arm be two bones that are called Cannes: in each hand be eight bones, above the palm be four bones, which are called the combe of the hand. The bones in the fingers in each hand be fiftéen, in every finger thrée. At the end of the ridge are the huckle bones, whereto are fastned the two bones of the thighs: in each knée is a bone called the knee plate. From the knée to the foot in each leg be two bones called cannes, or marribones. In each foot is a bone called the ancle or pin of the foot; behinde the ancle is the héel bone in each foot, the which is the lowest part of a man. And above each foot is a bone called the hollow bone. In the plant of each foot be four bones: these are the tombs of the féet, in each of which are five bones; the bones of the toes in each foot are fourtéen. Two bones are before the belly for to hold it stedfast with the two branches. Two bones be in the head behinde the eares called Oculares: we reckon not the tender bones of the end of the shoulders, nor of the sides, nor divers little grisles and spelders bones, for they are comprehended in the number aforesaid.

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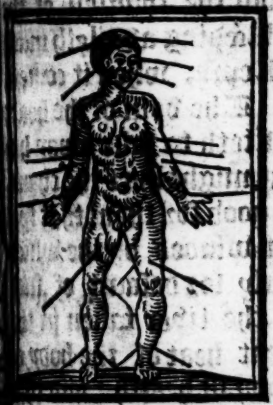
23. The

The uſe and order of Phlebotomy, with the names of the Veins, and where they reſt.

The vein in the midſt of the forehead would be letten blood for the ach and pain of the head, and for Feavers, Lethargy, and for the Megrime in the head.

About the ears behinde be two veins, the which be let blood to give cleer underſtanding, and vertue of light hearing, and for thick breath, and for doubt of Mealelry or Leprie.



In the temple be two veins, called the Arteries, for that they beat, which are let blood for to diminiſh, and take away the great repletion, and abundance of blood that is in the brain, that might annoy the head and the eyes, and it is good againſt the Gout, the Megrim, and divers other accidents that may come to

the head. Under the tongue are two veins that are let blod for a ſickneſſe called the Squamy, and againſt the ſwelling and Apoſtumes of the throat, and againſt the Squinancy, by the which a man may dye ſuddenly for default of ſuch bléeding.

In the neck are two veins called Originals, for that they have the courſe and abundance of all the blod that governeth the body of man, and principally the head, but they ought not to be let blod without the counſell of the Phyſitian: and this bléeding availeth much to the ſickneſſe of the Leprey, when it cometh principally of the blod. The vein of the heart taken in the arme, profiteth to take away humors, or evill blod that might hurt the chamber of the heart, and is good for them that ſpit blood, and that are ſhort-winded, by the which a man may dye ſuddenly for default of ſuch bleeding. The veyn of the liver taken in the arme, ſwageth the great heat of the body of man, and holdeth the body in health: and the bleeding is profitable alſo againſt the yellowares and apoſtumes of the liver, and againſt the Palſie whereof a man may dye for default of ſuch bleeding.

Betweene the maſter finger and the leſſer finger to let blood helpeth the dolours of the

come in the ſtomack and ſides, as Botches and Apoſtumes, and divers other accidents that may come to theſe places by great abundance of blood and humours.

In the ſides betwéen the womb and the branch are two veins of the which that of the right ſide is let blood for the dropſie, and that of the left ſide for every ſickneſs that cometh about the milt; and they ſhould bléed according to the fatneſſe or leanneſſe of the party: take good héed at four fingers nigh the inciſion: and they ought not to make ſuch bléeding without the counſell of the Phyſitian.

In every foot be thrée veins, of the which thrée, one is under the ancle of the foot, named Sophon, the which is let blood for to ſwage and put out divers humours, as botches and impoſtumes that cometh about the groins, and profiteth much to women for to cauſe the menſtruoſity to deſcend, and delay the Emroids that cometh in the ſecret places, and other like.

Betwéen the wreſts of the féet and the great toe, is a vein, the which is let blood for divers ſickneſſes and inconveniences, as the peſtilence that taketh a perſon ſuddenly, by the great ſuperabundance of humours, and this bléeding muſt be made within a naturall day,

that is to say, within 24. hours after that the sickness is taken of the Patient, and before that the Feaver came on him: and this bléeding ought to be done according to the corpulence of the Patient.

In the angles of the eyes be two veins, the which be let blod for the redness of the eyes, or watry, or that runneth continually, and for divers other sicknesses that may happen and come by over-great abundance of humours and blod.

In the vein of the end of the nose is made a bléeding, the which is good for a red pimpled face, as red drops, pustules, small scabs, and other infections of the heart, that may come therein by too great repletion, and abundance of blod and humours, and it availeth much against pimpled noses, and other like sicknesses.

In the mouth, in the gums be four veins; that is to say, two above, and two beneath, the which be let blod for chausing and canker in the mouth, and for toth-ach.

Between the lip and the chin is a vein that is let blod to give amendment unto them that have an evil breath.

In each arm be four veins, of the which the vein of the head is the highest; the second next

is

is from the Heart, the third is of the Liver, and the fourth is from the Milt, otherwise called the low Liver-vein.

The vein of the head taken in the arm, ought to bléd for to take away the great repletion and abundance of blood that may annoy the head, the eyes, and the brain, and availeth greatly for changeable heats, and swelling faces, and red, and for divers other sicknesses that may fall and come by great abundance of blood.

The vein of the Milt, otherwise called the low vein, should bléd against Feaver Tertians and Quartains, and it ought to be made a wide, and a lesse déep wound than in any other vein, for fear of winde that it may gather; and for a more inconvenience, for fear of a sinew that is under it, that is called the Lezard.

In each hand be three veins, whereof that above the thumb ought to bléd, to take away the great heat of the visage, and for much thick blood and humours that be in the head, and this vein delayeth more than that of the arme.

Betwéen the little finger and the léech finger is letting of blood, that greatly availeth against all Feavers, tertians and quartains,

and against flumes and divers other lettings, that come to the paps and the milt.

In the thigh is a vein, of the which bléeding availeth against pain of the genitals, and for to put out of man's body humours that are in the groins.

The vein that is under the ancle of the foot without, is named Sciot, of the which bléeding is much worth against the pains of the flanks, and for to make avoid and issue divers humours which would gather in the said place; and it availeth greatly to women to restrain their menstruosity, when they have too great abundance.

24. Of the Yeer, with the growth of things.

There be in the yéer four quarters the which are named thus, Ver, Hyems, Æstas and Autumnus. These are the four seasons in the yéer. Prime time is the Spring of the yéer, containing February, March and April. In these three moneths every gréen thing growing beginneth to bud and flourish.

Then cometh Summer, as May, June and July, and in these three moneths every hearb, grain and trée is in his most strength and beauty;

beauty, and then the Sun is at the higheſt. Next cometh Autumn, as Auguſt, September and October, wherein all fruits war ripe, and are gathered and houſed.

Then cometh November, December and January, and theſe three moneths be in the Winter; that time the Sun is at the loweſt, and is of little profit. We Aſtronomers ſay, that the age of man is threeſcore and twelve yeers, and that we liken but one whole yéer; for evermore we take ſix yéers for every moneth, as January or February, and ſo forth: for as the yéer changeth by the twelve moneths into twelve divers manners, ſo doth man change himſelf twelve times in his life, by twelve ages, and every ſix times ſix maketh thirty ſix, and then man is at the beſt, alſo at the higheſt: and twelve times ſix maketh three ſcore and twelve, and that is the age of man. Thus you may count and reckon for every moneth ſix yéers, or elſe it may be underſtood by the four quarters and ſeaſons of the yéer: ſo man is divided into four parts, as to youth, ſtrength, wiſdom and age. He is to be eighteen yeers young, eighteen yéers ſtrong, eighteen yeers in wiſdom, and the fourth eighteen yeers to go to the full age of threeſcore and twelve.

25. The change of Man twelve times according to the Moneths.

He must take the first six yeers for January, the which is of no vertue nor strength, in that season nothing on the earth groweth. So man after that he is born, till he be six yeers of age, is of little or no wit, strength or cunning, and may do little or nothing that cometh to any profit.

Then cometh February, and then the dayes lengthen, and the Sun is more hotter: then the fields begin to wax green. So the other six yeers till he come to twelve, the childe beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the moneth of March, in which the Labourer soweth the earth, and planteth trees, and edifieth houses. The childe in these six yeers waxeth big, to learn doctrine and science, and to be fair and pleasant, and loving: for then then he is eighteen yeers of age.

Then cometh April, that the earth and the trees are covered with green flowers: and in every party gards encrease abundantly.

Then cometh the young man to gather the sweet flowers of hardinesse; but then beware that the cold winds and storms of vices beat not

out down the flowers of good manners, that should bring a man to honour, for then he is twenty four yéers of age.

Then cometh May, that is both fair and pleasant; for then Birds sing in Woods and Forrests night and day, the Sun shineth hot: then man is most lusty, mighty, and of proper strength, and séeketh playes, sports, and manly pastimes, for then he is full thirty yéers of age.

Then cometh June, and then is the Sun at the highest in his Meridionall; he may ascend no higher in his Station. His gleamering golden beams ripeneth the Corn: and then man is thirty six yéers, he may ascend no more, for then nature hath given them courage and strength at the full, and ripeneth the séeds of perfect understanding.

Then cometh July, that fruits be set on sunning, and our Corn a hardning: but then the Sun beginneth a little to descend downward. So then man goeth from youth toward age, and beginneth for to acquaint him with sadnesse, for then he is come to forty two yéers of age.

After that cometh August, then we gather in our Corn, and also the fruits of the earth, and then man doth his diligence to gather for to finde himself, to maintain his wife, children and

and houshold when age cometh on him, and then after that six yeers he is forty seven yeers of age.

Then cometh September, that Wines be made, and the fruits of the trees be gathered: and therewithall he doth freshly begin to garnish his house, and make provision of needful things, for to live with in winter, which draweth very neer: and then man is in his most stedfast and covetous estate, prosperous in wisdom, purposing to gather and keep as much as shall be sufficient for him in his age, when he may gather no more: and then he is fifty four yeers of age.

Then cometh October, when all is gathered, both Corn, and other manner of fruits, also the Labourers Plow, and sow new seeds in the earth for the yeer to come. And then he thinketh naught, saweth, naught gathereth: and then in these six yeers a man shall take himself unto God, for to do penance and good works, and then the benefits the yeer after his death, he may gather and have spirituall profit: and then man is fully the term of threescore yeers.

Then cometh November, that the dayes be very short, and the Sun in a manner giveth but little heat, and the trees lose their leaves. The fields that were green lok hoar and gray. The

manner of hearbs are hid in the ground, and
n appeareth no flower, and winter is come,
t the man hath understanding of age, and
th lost his kindly heat and strength: his
h begin to rot and fail him, and then hath he
le hope of long life, but desireth to come to
e life everlasting: and these six yeers ma-
h him threescore and six yeers of age.

Last of all cometh December, full of cold,
th frost and snow, with great windes, and
ny weather, that a man cannot labour. The
n is then at the lowest: the trees and the
rth are hid in snow, then it is good to hold
em nigh the fire, and to spend the goods that
y got in the summer. For then men begin to
t croked and feeble, coughing and spitting
d loathsom, and then he loseth his perfect un-
derstanding, and his heirs desire death; and
ese six yeers maketh him full threescore and
welve yeers: and if he live any longer, it is
y his good guiding and dieting in his youth:
owbeit, it is possible that a man may live till
e be an hundred yeers of age; but there be
w that live so long.

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26. The Rutter of the distances of Harbours and Havens in most parts of the World.

The compasse of England round about 4309 mile
Venice doth stand from Flanders East and South 800 mile
And the next course by Sea, from Flanders to Jaffe is this. From Sluse to Calais is 70 m
From Calais to Bucheffe 80 miles
From Bucheffe to Lezard 260 miles
From Lezard to Capfenester 650 m
From Capfenester to Lisbone 280 m
From Lisbone to Cape St. Vincent to the Strait

straits 240 miles.
From the straits of Jebzalter unto the Isle of Sardine 1100 m.
From Malsitana in Sardine to Inalta is 460 m.
From Inalta by the course of Saragoza and Sicill, to sail to Jaffe in Surry 1800 m.
From Jaffe to Baffe in Cypze, to the Castle Roge 220 m.
From Castle Roge to Rhodes 100 m.
From Rhodes in Candy 250 m.
From Candy to Modon 300 m.
From Modon to Corfue 300 m.
From Corfue to Venice. 800 m.

The length of the Coasts of Surry, of the Sea-coasts, is from the gulf of Ermony to the gulf Malarze, nerf the South and by West from Lazaria to Ryse 65 m.
That is to understand, from Lazaria in Eremony to Soldin, that cometh from the River coming to Antioch 70 m.

And from Soldin to the Port of Lycha, Lnert unto the South. 50 m.
From Lycha to the Port of Tozosa, South, 50 m.
From Tozosa unto the Port of Tripol, South, 50 m.

Front

From Bernet to Acres, South and by W
70
From Acres to Port Jaffe, South and
West, 70
From Port Jaffe to Port Delazara, So
South-west, 130
From Damiat to Sariza in Surrey, to D
miat in Egypt 180
From Damiat to Babylon, Alchare 80
From Damiat to Alexandria 110

THe length of Mare Major is from
Gulf S^t. George, in the middest of
Gulf that is betwixt Trapesond, Seno
poly, to the Port Pessembre, West fr
S^t. George, 1060
The breadth of the West end, is from
Bras S^t. George of Constantinople u
the River Danubius, next the North fr
S^t. George Brase, 560

FRom Pero to Caffo in Tartary, No
east, 600
From Caffa to the straits of Tae, No
east, 100
The Gulf of Tane is about 600
The Cape of Caffa is about 600
From the head of Tane to Sanaskopoly 4
Fr

From Sanastopoly to Trapesond by West. 250 m.
From Trapesond to Synopia, next to the South, 430 m.
From Synopia to Yero, next to the West, Southwest, 230 m.
From Yero to Yellember, next the Northwest, 230 m.
From Yellember to Manchyo, North, Northeast, 160 m.
From Manchyo Castro to Danobia, Northeast. 130 m.
From Danobia to the straits of Cassa next the East, 200 m.

The compasse of the Island.

The Isle of Cypre is about 500 m.
The Isle of Rhodes is about 180 Miles.
The Isle of Lange is about 80 m.
The Isle of Negre Pont is about 300 m.
The Isle of Sicilia is about 700 m.
The Isle of Sardine is about 700 m.
The Isle of great Brittain is about two thousand miles.
The Isle of Ireland is about a thousand and seven hundred miles.

The

The Principality of Yuire is about 700 l

Thus endeth the Matter of the distance from one Port or Country to another.

27. Of the Axtree and the Poles.

The Diameter of the World is called the Axtree, whereabout he moveth, and the ends of the Axtree are called the Poles of the World. Of whom one is called the North Pole, and the other the South Pole. The Northerne is he that is alwayes seen in our Habitations. And the Southerne is that which is never seen above our Horizon. And there are certain places on earth, whereas the Pole that is ever in our sight,

cannot

cannot be ſæn with them that dwell there: and the other Pole, which is ever out of our ſight is in ſight to them. Again, there is a place on earth, where both the Poles have even like ſcituation in the Horizon.

28. Of the Circle of the Sphear.

Some of the Circles of the Sphear be paralels, ſome be oblique, ſome others goe croſſe over the Poles. The paralels are they that hath the ſame Poles as the world hath; and there be five paralell circles. The Artick, the Eſtivall Tropick, the Equinoctiall. The Artick circle is even the greateſt of all thoſe circles that we have continually in ſight, and he ſcarcely toucheth the Horizon in the point, and is altogether preſented above the earth.

And all the Stars that are included in this circle, neither riſe nor ſet, but a man ſhall eſpye them all the night long kéep their courſe round about the Pole. And that circle in our habitation is drawn of the further foot of Ursa major. The Eſtivall circle, moſt Northward of all the Circles that be made of the Sun, whom when the Sun removeth into, he turneth back from his Summers circuit. then is the longeſt day of all the yéer, and the ſhorteſt night: and after the Summer-return, the

Sun shall not be perceived to progresse any further toward the North, but rather to retoil to the contrary parts of the world: wherefore in Greece this Circle is called Tropocos, the Equinoctiall circle is the most greatest of all the five paralel circles, and is so parted by the Horizon, that the one half circle is above the earth, the other half circle lyeth under the Horizon. The Sun being in his circle causeth two Equinoctials; the one in the Spring, and the other in the Harvest. The Brumall Tropick is a circle most South of all the Circles that by the moving of the world, be described of the Sun; which when the Sun is once entred into, he returneth back from his Winters progresse, then is the longest night and the shortest day in all the yeer. And beyond this Winter mark the Sun progresseth never a whit further, but goeth into the other coasts of the World: wherefore this circle is also named Trevicos, as who so say, returnable. The Antartick circle is equall in quantity and distance with the Artick circle, and toucheth the Horizon in one point, and his course is altogether underneath the Earth; and the Stars that be placed in this are alwayes invisible unto us. The greatest of all the said circles is the Equinoctiall, and then the Tropicks, and the lea

least (I meane in our habitation) are the Artiks: and these circles must be understood without breadth, and be reasoned of by according to the scituation of the Stars, and by the beholding of the Dioptra; and but supposed onely in our imagination. For there is no circle seen in all the Heaven, but onely Galaxias. As for all the rest, they be conceived by imagination.

29. The reason why that five paralell circles are onely in the Sphear.

FIve paralell circles alone are wont to be described in the Sphear; not because there be no moe paralels then those in all the world. For the Sun maketh every day one paralell circle, equally distant to the Equinoctiall, (which may be well perceived) with the turning of the World: Insomuch that 128. paralell circles are twice described of the Sun, between the Tropicks, for so many dayes are within the two returns, and all the Stars are daily carried withall round about in the paralell circles: Howbeit every one of them cannot be set out in the Sphear. And though they be profitable in divers things in Astrology, yet it is impossible that the Stars may be described in the Sphear, without all

the paralell circles, or that the magnitude on dayes and nights may be precisely found out without the same paralels. But in as much as they be not deemed to be so necessary for the first introduction of Astrology, they are left out of the Sphear. But the five paralell circles, for certain speciall instructions are exhibited. The Artick circle severeth the Stars, which we ever see; the Estivall Tropick containeth the going back of the Sun, and it is the furthermost part of the progresse into the North: and the Equinoctiall circle containeth the Equinoctials: And the Brumall Tropick is the furthermost point of the way of the Sun toward the South, and it is even the mark of the Winter return: the Antartick circle determineth the Stars whom we cannot see. And so seeing that they are very expedient for the introduction into Astrology, they be right worthy to take room in the Sphear.

30. Of the five greater Circles, of the appearance and non-appearance of them.

ALso the said five paralel circles, the Artick circle appeareth altogether above the earth: and the Estivall Tropick circle is divided into two parts of the Horizon, where-

of

of the greater part is above the earth, and the leſſer lighteth underneath it. Neither is this Tropick circle equally divided of the Horizon in every Town and Country, but according to the variety of the Regions; it hath diverſities of up-riſing: and this Eſtivall circle is more unequally divided in the Horizon to them that dwell nérer the North then we do; and further there is a place where the Eſtival Tropick is wholly above the earth: and unto them that dráw nérer unto the South then we the Eſtivall Tropick is more unevenly parted in our Horizon. Furthermore, there is a coaſt (but ſouth from us) wherein the Tropick circle is equally divided of the Horizon. But in our habitation the Eſtivall Tropick is ſo divided of the Horizon, that the whole circle being divided into eight parts, five parts ſhall be above the earth, and thrée under the earth. And indéed it ſéemeth that Aratus meant this Climate, when as he wrote his book of Phælomenon; whereas he ſpeaking of his Eſtivall Tropick Circle, ſaith on this wiſe:

When this Circle divided is into eight parts even juſt;
Five parts above the earth, and three underneath remain needs muſt.

The reſtleſſe Sun in Summer hot from this returneth back.

And ſo of this diviſion it followeth, the day to be of fiftéen Equinoctial hours, and the night of nine Equinoctial hours long. And in the Horizon of Rodes, the Eſtival Tropick is ſo divided of the Horizon, that the whole circle being divided into eightéen parts, there ſhall appear 29 diviſions above the Horizon, and ninetéen under the earth; by which diviſion it appeareth that the longeſt day in the Rodes, hath but fourtéen Equinoctial hours in it, and the night nine Equinoctial hours, with two half hours more beſide. The Equinoctiall circle in every Habitation is ſo juſtly divided in the middeſt by the Horizon, that the one half circle is above the earth, and the other half circle is underneath the earth. And this is the cauſe that the Equinoctials happen alwayes in this circle. The Brumall Tropick circle is ſo divided of the Horizon, that the leſſer part ſhall be above the earth, and the greater part under the earth, and the unequality of diviſions hath even like diverſity in all Climates, as it is ſuppoſed to be in the Eſtivall Tropick circle, and by this means the diviſions of both the Tropicall circles be preciſely correſpondent each to other: By reaſon whereof the longeſt day is

of

at one length with the longeſt night, and the ſhorteſt day equall with the ſhorteſt night. The Antartick circle every whit lyeth hid under the Horizon.

31. Of the bigneſſe of the five paralell circles.

BVt of the ſaid five paralell circles, ſome kéep ſtill the ſame bigneſſe throughout all the world, and of ſome the bigneſſe is altered by reaſon of the Climates, ſo that ſome circles be bigger then other, and ſome leſſer then other. The Tropick circles and the Equinoctiall do no where alter their quantities, but the Artick vary in bigneſſe, for ſomewhere they appear bigger, and ſomewhere leſſer. For unto the Northward dwellers the Artick circles ſéem bigger, the Pole being raiſed on high, the Artick circle touching the Horizon, muſt néeds alſo appear bigger and bigger continually, and unto them that dwell further North, ſometime the Eſtivall Tropick ſhall encreaſe the Artick circle, ſo that the Eſtivall circle, and the Artick alſo méet together, and be taken but in ſtead of one. And in places that be yet further North, the Artick circles ſhall appear greater than the Eſtivall Tropick circle: but there is a place ſo far North, where that the Pole appeareth over

head, and the Artick circle serveth for the Horizon, and remaineth with it in the moving of the world and is as wide as the Equinoctial, insomuch that the three circles (to say) the Artick, the Equinoctiall, and the Horizon, be placed in our order and scituation. Again, to them that dwell more south, the Poles appear more lower and the Artick circles lesser. Yet again, there is a place, being south in respect of us, which lyeth under the Equinoctiall when the Poles be under the Horizon, and the Artick circles are altogether gone; so that of the five paralel circles there remain but three circles, that is, the two Tropicks and the Equinoctiall.

32. Of the number of the Paralels.

FOr all these speeches it is not to be thought that there continue five Paralels always, but so many to be imagined for our habitations sake: for in some Horizons there be but three Paralels onely, and there be habitations on earth, where the Estival Tropick circle toucheth the Horizon, and even for the Tropick circle is the second taken, which is called the Habitation under the Pole. The third Habitation of whom we spake a little before, which is named the Habitation under the Equinoctiall.

33. Of

33. Of the order of the five Paralel circles.

THe order of the five paralel circles is not every where the same, but in our Habitation; the first shall be called the Artick, the second the Estival Tropick the third the Equinoctial the fourth the Brumal the fift the Antartick: but to them that dwell more north then we, sometime the first is accounted as the Estival Tropick, the second as the Artick the third as the Equinoctial the fourth as the Antartick, the fift as the Brumal Tropick: and because the Artick circle is wider then the Equinoctiall, the said order must néeds be observed.

34. Of the power of the five Paralels.

LIkewise neither are the powers of the same five paralell circles alike. For the circle that is our Estivall Tropick, is to them that dwell in a contrary habitation, the Brumall Tropick. Contrariwise, that which unto them is the Estival Tropick circle, is the Brumal Tropick unto us But such as dwell under the Equinoctiall, even the three circles be in power Estival Tropicks unto them; I mean them that dwell just under the course of the Sun: for in conferring one to another, that which is the Equinoctiall with us, shall be their Estivall Tropick circle. And both the

Tropicks

Tropicks shall be Brumals. So then the Est
vall Tropick circle may be said by nature un
versally all the world over, which is next to t
Habitation: Therefore unto them that dwe
under the Equinoctiall, the Equinoctiall it se
serveth for the Estivall Tropick, as where
the Sun hath his course directly over their hea
and all the paralell circles shall take the rou
of the Equinoctials, being divided by equall
divisions in the Horizon.

35. Of the space between the Paralels.

NEither the spaces of the circles one from
the other, do remain the same throughout
all Habitations, but after the description of th
Sphears they are discussed on this sort. Let an
Meridian be divided into sixty parts, the Artic
shall be divided from the Pole sixty six parts
off; and the same on the other side shall be sixty
five parts distant from the Estival, and the
Equinoctiall shall be from either of the Pole
sixty four divisions off. The Brumall Tropick
circle standeth from the Antartick sixty five
parts off. Neither have these circles the same
distance between them in every Town and
Country: but the Tropicks in every declina-
tion shall have even like space from the Equi-
noctiall; yet have not the Tropicks equall

space

from the Articks at every Horizon, but
e place leſſe, and in ſome place more
ce.
ewiſe, the Articks have not in every de-
tion one certain ſpace from the Poles, but
where leſſe and ſomewhere more. All the
ears be made for the Horizon of Greece.

36. Of the Colours.

Here are circles that go croſſe overthwart
the Poles, which of ſome men are called
ours, and they be ſo framed that they con-
within their circuit the Poles of the world,
e called Colours, by reaſon of thoſe parti-
of them that be not ſeen. And for other cir-
they be ſeen whole, the world moving round
t. And there are certain parts of the Co-
s inviſible, even thoſe parts that from the
tartick lye hid under the Horizon, and theſe
les be ſigned by the Tropicall points, and
divided into two equall parts of the cir-
that paſſeth through the midſt of the Zo-
ack.

37. Of the Zodiack.

The circle of the twelve Signs is oblique,
and is compounded of three paralell cir-
es, of whom two are ſaid to ſhew the breadth
the Zodiack, and one is called paſſing
thorow

thorow the middest Signs: thus touche
the two equall circles and paralels, the E
Tropick in the first degrée of Cancer, and
Brumall Tropick in the first degrée of Ca
corn. The breadth of the Zodiack is tw
degrées. This circle called oblique, becaus
passeth over the paralels awry.

38. Of the Horizon.

THe Horizon is a circle that divideth
part of the World séen, from the part
cannot be séen: so he divideth the whole sp
of the world into two parts, even that he
veth the one half sphear above the earth,
the other half sphear underneath the earth.
there be two Horizons; one sensible, the o
imagined by understanding. The sensible
rizon is that, which of our sight is limite
the uttermost of our knowing; so that his
ameter is not passing a thousand furlongs e
throughout. The Horizon that is imagine
understanding, is for the speculation of
sphear of the fixed Stars, and he divideth
whole world into two parts. Wherefore th
is not the same Horison throughout every
bitation and Town, but to a mans witting,
remaineth the same for the space of four h
dred furlongs almost. So that the length of

Dayes

s, the climates, and all the apparances re-
n the same still; but with the more num-
ot furlongs: for the diversity of the Habita-
, the Horizon, the Climate, yea, and all the
arances, shall vary; so then change and ha-
tion must needs happen in going South-
d or Northward beyond four hundred fur-
gs. And they that dwell in one Paralell, for
ry exceeding great number have a new Ho-
n, but they keep the same Climate, and all
apparances, likewise the beginnings and
ings of days, change not at the self-same
e to all that dwell in the same Paralell.
t after very exact curiosity, the least moving
he world hither or thither, even for every
t the Horizon is changed; the climate and
apparances do vary. The Horizon in the
ears not after that manner described, for all
other circles are carried together from east
west with the moving of the world; and the
izon is immoveable by his own nature, as
g as he keepeth the same scituation. And so if
Horizon were set out in spheares, when they
ld be turned about, he might so happen to
e, and sometime to be over head, and that
e a thing most inconvenient, and farthest
of reason in Sphear matter; yet for
that there may be a place assigned for
the

the Horizon in the frame of the Sph

39. Of the Meridian Circles.

THe Meridian is a circle that goeth
row the Poles of the World, and th
the point that is just over our head. In w
when the Sun is come to, he causeth mi
and midnight: and this circle is also imm
able in the World, as long as the sel
scituation is kept in all moving of the w
Neither is this circle drawn in a Sphear
be painted with Stars, because he is imm
ble, and receiveth no mutation, but is
conjecture by wit for three hundred Furl
almost, the Meridian abideth the same, b
ter a more better exact imagination, for
step, either East or West, maketh ano
Meridian: but goe North, or South, even
thousand furlongs, and the same Meri
shall serve.

40. Of the Circle Galaxias.

THe circle of Galaxias, oblique also
goeth over the tropicks alwey, and it
the substance of five clouds, and the only
sible circle in the Heavens, neither is it
saine what breadth it is of, for it is narro
in one place then in anoth r: and for that

circle Galaxias is left out in many ſphears
d it is one of the greateſt circles, and they
called the greateſt circles, which have the
me center as the ſpheare hath. and there be
ven of the greateſt circles, the Equinoctiall,
Zodiack, that which goeth through the
ddeſt of the Signs, and that which goeth by
Poles, the Horizon of every habitation,
Meridian and the circle of Galaxias.

41. Of the five Zones.

The outward faſhion of the earth is ſphe-
rical, and divided into five Zones, of
hom, two which be about the Poles are cal-
d the cold Zones, becauſe they be very far
om under the courſe of the Sun, and be
ttle inhabited, by reaſon of the great cold:
nd their compaſſe is from the Artick to the
oles ward: and the Zones that be next un-
o them, becauſe they be meaſurably ſcituate
owards the courſe of the Sun, be called tem-
rate, and above in the Firmament upon the
Tropick and Artick circles, betweæn whom
hey lye. Now the fift, which among the ſaid
our circles is middlemoſt, for that it lighteth
nder the way of the Sun, is named the
at, and it is divided of the Equinoctiall of
e earth into two, which lyeth all about un-
der

der the Equinoctiall of the world. But on t
two temperate Zones, one is inhabited of th
that be in our habitation, being in length n
an hundred thousand furlongs, and in brea
about half the same.

42. Of the Cœlestiall Signs with their Star

THe Signs that be blazed with Stars a
divided into three parts; some of the
be placed in the circle of the Zodiack. Som
be called Northern, and some be called So
thern, and they that be scituate in the cir
of the Zodiack, be twelve Beasts, whe
names we have declared in another place,
which twelve Beasts there are divers Sta
which for certain notable marks espied
them, have taken their proper names: fo
the fixed Stars that be in the back of Ta
rus be called Pleiades: and the Stars that
placed in the head of Taurus, be six in num
ber, and are called Hyades: And the Sta
that stand before the feet of Gemini, are ca
led Propus: and that cloud like substance, th
is in Cancer, is called Presepe: and th
Stars that stand nigh Presepe, are call
Asini: And the bright Star that is in t
heart of Leo, (according to the name of h
place) is the Lyons Heart; and it is called
some

ne men the ropall ſtarre, for that they that
borne under it, are thought to have a ro-
nativity. The faire ſtarre that ſticketh at
fingers ends of the left hand of Virgo, is
led the Spike. But the little ſtarre that is
ined by the right wing of Virgo, is named
otrigettes. And the foure ſtarres that be
the right hands end of Aquarius, cal-
Urna. The ſtarres that be ſpread one af-
another behind Piſces tayle, are called
lines. And in the South line there are
ſtarres, and in the North line five. The
ght ſtarre that is ſeen in the lines end is
led Nodus. So many are counted for the
Antherne, as be ſet betwixt the Zodiacke,
the North. And they be theſe, Urſa ma-
, Urſa minor, And Draco that lyeth be-
irt both Urſa, Arctophylax, Corona, Engo-
in. the Serpentine, the Serpent, the Harp,
Bird, the Arrow, the Eagle, the Dolphyn
otome Hippi, the Horſe that ſtandeth by
pparchos, Cepheus, Caſſiopeia, Andro-
da, Perſeus, Auriga, Deltoton. And he
at was ſtellified of Callimachus, Bernicks
re. Again there be other ſtarres, who for
taine plaine apparances that they have in
em, have had there names given them. For
notable ſtarrs that lyeth about the mid-

shanks of the Arcophilar is called Arcturus. And the shining Star that is set by the Harp, even by the name of the whole sign is called the Harp; and the Stars that be at the top of Perseus left hand, are named the Gorgones, and the thick small Stars that are espied at the right hands point of Perseus, make as it were a sithe. And the cléer Star that is set in the left shoulder of the Driver, is called the Goat. But the two little Stars that be at the outermost of his hand, be called the Kids. And all those be Southern Signs that lye on the South side of the Zodiack. And their names be these; Orion, the Centaurus, the Beast that Centurus holdeth in his hand; Thirsylochus, whom Centaurus setteth before the Sensar; the Southern Fish, the Whale, the water poured of Aquarius, the Flood of Orion, the South Crown, which of some is named Uraniscoes; the Road that lyeth by Hipparchos. And again, in these there be certain Stars that have taken them proper names. For the bright Star that is in Prokyon, is called Prokyon; and the glittering Star that is in the Dogs mouth, for that she is thought to cause more fervent heat, is called the Dog, even by the name of the whole Sign. The Star that shineth in the toy of the Star

of

of Argo, is named Canopus; and this is so seldom seen in the Roads, except it be from high places: But in Alexandria she is not seen at all, where the fourth part of the Sign doth scantly appear above the Horizon.

43. Of the twelve Windes, with their names and properties.

THe Wind is an exhalation hot and dry, ingendred in the inner parts and hollownesse of the Earth; which when it hath issue, and commeth forth, it moveth sidelong about the Earth, and is called the Wind. And there be twelve of them which old Mariners

riners had in use, of whom four be called Cardinals.

The first principall Winde.

Auster the Meridionall or South winde, hot and moist, ayre, or likned to the ayre, Sanguine, full of Lightning, and maketh, or causeth great raine, he nourisheth large clouds and ingendreth pestilence and much sickneſſe, Auster Aphricus his first collaterall or side winde, ayerie, he causeth sickneſſe and raine: his second collaterall is called Euro Auster, ayerie, he provoketh clouds and sickneſſe.

The second principall winde.

The fourth winde, and the second Cardinall is Septentreonarius, contrary, or positive to the first, cold and dry, melancholick, compared to the earth: he putteth away raine, he causeth cold, and dryeth, and conserveth health, and hurteth the flowers & fruits of the earth: his collaterals, the first is Aquilo, frosty and dry, earthy, without raine, and hurteth the flowers. Circius his second collaterall, earthy, cold and dry, causeth round, or hurle-winds, thick snow and winds.

The third Cardinall winde.

From the rising of the Equinoctiall that is in the East, bloweth Subsolanus, the third cardinall winde, fiery, hot, & dry, cholerick, temperate,

rate, sweet, pure, subtile, or thin, he nourisheth Clouds, hee conserveth bodies in health, and bringeth forth flowers. Hellefrontus collateral, Solitiall, and Estive, or summery, dryeth all things.

The fourth Cardinall winde.

Last of all in the going downe of the Equator, that is the West, bloweth Favonius, cold and moist, watry, flegmaticke, which resolveth and loseth cold, favoureth and bringeth forth flowers: he causeth raine, thunder, and sickneſſe, his collaterals Afficus and Corus have the same nature and properties.

44. Strange wonders most worthy of note.

IN the Country of Cilicia, as the worthy Cosmographer Pomponius Mela reporteth in the innermost places there is a Province of great renowne, for the discomfiture of the Persians by Alexander and the flight of Darius, at that time having in it a famous City called Issos, whereof the Bay is named the Bay of Issos, but now having not so much as a little Town. Far from thence lyeth the Foreland Amanoides, betweene the Rivers Pyramus & Cydnus, Pyramus being the nearer

to Issos, returneth by Mailon and Cydnus, runneth out beyond through Tarsus. Then is there a City possessed in old time by the Rhodians, and Argives, and afterward at the appointment of Pompey, called Soloe, by Pyrates now Pompeyopole.

Hard by, on a little hill is the Tomb of the Poet Aratus, worthy to be spoken of, because it is unknown why stones that are cast into it do leap about. Not far from hence is the Town of Cyrocus, environed with a narrow balk to the firm Land.

Above it is a Cave named Corycus, of singular nature, and far more excellent than may with ease be described. For gaping with a wide mouth, even immediately from the top it openeth, the Mountain butting upon the Sea, which is of great height, as it were of ten Furlongs, then going deep down, and the farther the larger; it is grén round about with budding Trées, and casteth it self into a round Vault, on both sides full of Woods, so marvellous and beautifull, that at the first it amazeth the mindes of them that come into it, and it maketh them think they have never sæn enough of it. There is but one going down into it, narrow and rough, of a mile and a half long, by pleasant shadowes

bowes and coverts of Wood, yeelding a certain rude noise, with Rivers trickling on either hand. When ye come to the bottome, there again openeth another Cave, worthy to be spoken of for other things: It maketh the enterers into it afraid with the dinne of Timbrels, which raise a ghastly and great rattling within; afterward being a while lightsome: and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep, as it were in a Mine; where a mighty River rising with a great brest, doth but onely shew it self, and when it hath gushed violently a while in a short Channell, sinketh down again, and it is no more seen. Within is a waste space, more horrible than that any man dare pierce into, and therefore it is unknown. It is altogether stately, and undoubtedly holy, and both worthy and also beleeved to be inhabited of gods. Every thing presenteth a statelinesse, and setteth out it self with a certain Majesty.

There is another beyond, which they call Typhos Cave, which is a narrow mouth, and (as they that have tryed it do report) very low, and therefore dimmed with continuall darknesse, and not easie to be sought out:

howbeit because it was sometime the chamber of the Gyant Typho, & because it now out of hand stifleth such things as are let down into it, it is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two Forelands, that is to say, Sarpedon, sometime the bound of King Sarpedons Realme, and Anemutium, which parteth Cilicia from Pamphilia, and between them Celendris and Natidos, towns builded and peopled by the Samians, whereof Celendris is nearer to Sarpedon.

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FINIS.